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The Review of Religions

Editor—A. Q. Niaz, B.A.

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نحمدہ ونصلی علی رسولہ الکریم

THE SURMA CHASHM ARYA

By the end of September, 1886, Ahmad prepared and published his book *Surma Chashm Arya* (Priced Re. 1-12-0) in which a report of the debate held with L. Murlidhar at Hoshiarpur is recounted.

In April 1886 he made some enquiries, from Amritsar and Lahore, about the cost of printing, which was started in May or June. His idea was to have the book ready by the end of Ramazan, but heavy rains delayed the printer's work. When it was nearing completion he had to go to Ambala city. He was so particular about it that he instructed the press to send all the copies from Amritsar to Ambala (Hata Nag-Pahni, Mohalla Ghosian, Bungalow Mohammad Latif), where he was staying, so that he could check the order of the pages of the book himself. He returned to Qadian on November 25, 1886. The total cost of printing was about Rs. 800, Rs. 500 of which he had borrowed from Munshi Abdul Haq. About a hundred of the 1,000 copies printed were at once distributed free among the non-Muslims. Hazrat Mauvli Noor Din and Ch. Rustam Ali helped a great deal in the sale of the book.

A few of the important questions discussed therein are the following :—

The miracle of the moon being rent in two parts, mentioned in the Holy Quran, is explained. The fact

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that non-Muslim contemporary sources of our time are absolutely silent concerning this astronomical phenomenon detracts nothing from the value of the miracle. The historical value of the Quran itself cannot be ignored. The enemies of Islam could easily have refuted and contradicted the Quranic statement; but their silence only shows that the miracle was an established and well-attested and accepted fact. The meaning and ntaure of miracles in general is also discussed. No one has yet exhausted the knowledge of the working of nature. Hence there can be no real conflict between science and religion. If a phenomenon is well-attested and there exists a strong evidence in its favour, science cannot reject it simply because it is new, unusual, extraordinary or mysterious, and merely because no explanation can be given of it. The principle of the Uniformity of Nature is based only on induction and in it lies a leap into the dark. It is nothing more than a hypothesis that works as far as the empirical problems of science are concerned but its universal validity is incapable of demonstration'.

Miracles are divided into four kinds (1) Intellectual, (2) Scientific, (3) Spiritual blessings, and (4) Apparent interference with the known laws of nature. The first three are of greater importance.

The Hindu scriptures speak of the rending of the moon in two pieces. Beas Ji mentions it in the Mahabarata.

The creation, nature and powers possessed by souls are also discussed.

The Hindu theory of salvation is compared with the Muslim belief in Heaven.

At the end of the book Ahmad invited the whole of the Arya Samaj throughout the country to a comparative study of the Vedas and the Quran. He suggested that a particular religious problem should be selected and that the followers of the respective faiths should then throw light upon it from the Vedas and the Quran. He was prepared to offer a prize to the Arya

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who would produce a book on the subject, which should show the superiority of the Vedas over the Quran. If, however, no one came forward for this purpose within a period of three months and the Arya Samaj did not cease vilifying Islam, then he would suggest another way of settling the dispute; and he made it clear that this would be the last resort because there was no other way left open for the defence of Islam. This method is known in Arabic as Mobahila.

Origin of Mobahila

In Islam Mobahila originated with its Founder. We read in the Holy Quran:

الحق من ربك فلا تكن من الممترين ○ فمن حاجك
فيه من بعد ما جاءك من العلم فقل تعالوا ندع ابناءنا
و ابناءكم ونساءنا و نساءكم و انفسنا و انفسكم ثم نبتهل
فنجعل لعنت الله على الكاذبين ○ (آل عمران ٦٠-٥٩)

i.e., "This is the truth from your Lord, so be not of those who doubt. But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come, let us call our sons and your sons and our women and your women and our people and your people, then let us be earnest in prayer, and pray for the curse of Allah on the liars." (III: 59-60).

A Christian deputation came to the Holy Prophet from Najran in 10 A.H. It consisted of 60 men, headed by Abdul Masih. The deputation was lodged in the Mosque. The Holy Prophet explained to them that Christ was not God, but a man and a prophet. When the discussion reached the limit and the Christians persisted in their erroneous belief, the Holy Prophet invited them as a last resort to pray earnestly with him that the curse of God might overtake the party that insisted on falsehood. A period of one year was fixed in which the effect of this prayer was to be judged. This is called Mobahila.

Mobahila is a most serious affair and no one should think of it in a light manner. It requires the

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whole courage of one's convictions. Vacillating and wavering minds can never undertake such a test. The deputation did not, therefore, dare to accept the challenge and preferred to go home assured of perfect religious freedom.

Religion may be an individual affair. It is, however, no light matter. There may be some people whose squeamishness shudders at the idea of invoking the Divine curse. Christians may think it to be against the scriptures, which teach: 'Love your enemies.' It is, therefore, necessary to throw some light upon this method of settling religious disputes, which was resorted to by the Holy Founder of Islam.

Islam teaches us in various ways to overcome evil with good. All our doings, if devoid of charity, are worth nothing. But it also teaches us that charity should not be blind. It 'rejoiceth not iniquity.' We read in the Bible: "Destroy thou them, O God; let them perish through their own imaginations, cast them out in the multitude of their ungodliness; for they have rebelled against Thee" (Ps. 5 : 11.) "Plead Thou my cause, O Lord, with them that strive with me : and fight Thou against them that fight against me .....Let them be confounded, and put to shame ....." (Ps. 35.) "Let death come hastily upon them and let them go down quickly into hell." (Ps. LV : 16.) "Let his prayer be turned into sin. Let his days be few : and let another take his office. Let his children be fatherless : and his wife a widow. Let his children be vagabonds and beg their bread : let them seek it also out of desolate places. Let the extortioner consume all that he hath : and let the stranger spoil his labour. Let there be no man to pity him : nor to have compassion upon his fatherless children. Let his posterity be destroyed : and in the next generation let his name be clean put out." (Ps. CIX.) "And of thy goodness slay mine enemies, and destroy all them that vex my soul, for I am thy Servant." (Ps. CXLIII.)

Christ too could not avoid imprecations. He says: "Woe unto you, Scribes and Phasirees,

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hypocrites ! for ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation." (Math. 23 : 14.) Again he says: "And these shall go away into everlasting punishment; but the righteous into life eternal." (Math. 25 : 46.) In Mark 9 : 42, Christ says : "And whosoever shall offend one of these little ones that believe in me, it is better for him that a mill stone were hanged about his neck, and he were cast into the sea."

As a matter of fact, such curses are not vindictive or incompatible with true love. They are not the effects of passion or revenge. The real purpose is made clear in Ps. LVIII : 10, where occur the words "so that a man shall say, verily there is a reward for the righteous : doubtless there is a God that judgeth the earth." It is to make a distinction between the righteous and the ungodly that a prophet of God prays in this manner, so that this may draw people to righteousness and deter them from ungodliness.

In Mobahila, it should be noted, the curse of God is not invoked upon the enemy. The prayer to God is that His curse should overtake the one who insists on falsehood, and the fact that both parties voluntarily agree to pray in like manner precludes every possibility of malice or ill will. The judgment is left entirely in the hands of God, with implicit faith. A somewhat parallel case is found in Ps. VII where we read. "O Lord my God, if I have done any such thing : or if there be any wickedness in my hands; if I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy; then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust." The result of such prayer is that the enemy of a righteous prophet of God is not allowed to triumph over him, and the honour of His Messneger is thoroughly vindicated and establised.

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Ahmad also reiterated his invitation to non-Muslims, and asked them to come to Qadian, in order that he might show them Heavenly Signs in favour of Islam. This he had broadcast far and wide. Originally he had announced that such seekers after truth should stay with him for one year, but in this book he reduced the period to 40 days only. The period of 3 months, beginning from the date of the publication of *Surma Chashm Arya* was fixed for the acceptance of this invitaiton, which terminated on the 20th of December 1886, but nobody seems to have come forward.

On the publication of this book, a leaflet was also issued in which Ahmad offered a prize of Rs. 500 to be awarded to an Arya who, in the opinion of a Christian or a Brahmo judge, should succeed in writing a refutation of his work. The prize could also be awarded if Munshi Jewan Das, Secretary Arya Samaj, Lahore, declared on oath in a public meeting that the candidate had succeeded in refuting the arguments of Ahmad contained in *Surma Chashm Arya*. But, it added, if the curse of God overtook the Munshi within one year from his oath, it would be proof of the fact he was guilty of making a wrong award.

The *Noor Afshan*, dated January 6, 1887, published the following :—

"To speak the truth this book (*Surma Chashm Arya*) has completely exposed the Arya Samaj. It has destroyed the Samaj. It is only true and just to say that it is impossible to refute the conclusive arguments given in the book."

Still another leaflet was issued after the publication of *Surma Chashm Arya*, in which Ahmad suggested another method of settling religious disputes. The enemies of Islam should select two or three cardinal objections against Islam which in their opinion were absolutely unanswerable. Ahmad would then vindicate Islam on those very points ; and if he failed satisfactorily to answer the objections raised, he would pay damages at the rate of Rs. 50 per objection. But, he declared, it would be essential for such an

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opponent or opponents to become a Muslim if Ahmad succeeded in answering the objections.

It should not be supposed that the enemies of Ahmad remained idle all this time. As a matter of fact it was their aggressive attitude that had moved him to stand up for the defence of Islam. Ahmad's vigorous writings further exasperated the enemies of Islam, who renewed their attacks and burst out in violent abuse with a greater venom and spite than ever before. Lekh Ram produced the *Takzeeb Brahin-i-Ahmadiyya* and also issued several leaflets. He also made fiery speeches in various parts of the country, and poured forth unmerited and rank abuse upon the Founder of Islam. The Samaj also published a tract entitled *Surma Chashm Arya ki Haqiqat aur Jan Jarib Ghulam Ahmad ki Kaifiyyat*. A special leaflet was issued at the Chashma Noor, Amritsar, on the 27th July 1886, in which Ahmad was threatened with murder within 3 years. On the 3rd of December, 1886, an anonymous letter was sent unstamped to Ahmad, which definitely warned him of his murder. This is enough to show that the Samaj had nothing better to say.

Ahmad, would not, however, be dragged into abuse. He would not retaliate. The matter was really too vulgar to take any notice of, and, from the intellectual point of view, no reply was needed; but as silence would further embolden his enemies, and the public might have been misled, Ahmad took the opportunity of further exposing the scriptures of the Arya Samaj.

"The Shahnai Haq"

By April 1887 he wrote and published *Shahnai Haq* (priced As. 12). For this he had to go to Amritsar where he stayed at the house of Munshi Mohammad Omar, Katra Mahan Singh. In this book he corrected the misstatements of his enemies. They had really published a pack of lies—Ahmad, according to them, was heavily in debt and reduced to straitened circumstances; he was unacquainted with the Arya scriptures, and was out only to make money. Ahmad further pointed out

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that the proper course for the Samaj was to publish authorised translation of the Vedas, so that the world might judge them for what they were worth. They might be the oldest books, but, merely because of this, they could not be regarded as superior scriptures. The conception of God in the Vedas was most primitive and imperfect. Ahmad gave definite quotations, which showed that the Vedas inculcated the worship of fire, air, water, etc. He also referred to the laws of Manu in which it was laid down that a low caste Hindu was to be put to death if he committed adultery with a high caste girl, but a Brahman could do anything with perfect impunity. If a Shudar was found listening to the Vedas, his ears were to be stopped with molten lead and wax; and if he was known to read the scripture his tongue was to be cut off. If he should happen to memorize the Vedas, his heart was to be torn out of his body.

Ahmad also dealt with the few points raised by Lekh Ram in his book *Takzeeb Brahin-i-Ahmadiyya* and in order to expose his ignorance pointed out the fallacies in his arguments. For a fuller reply to the book Ahmad asked his friend Maulvi Noor Din to write it, because he was engaged on another important work. In June 1887 he went to Ambala Cantt. where his mother in law was seriously ill.

A Christian Missionary Brings Disgrace Upon His Religion

On the 20th of March, 1887, Ahmad issued a leaflet declaring the fulfilment of his prophecy made on the 5th of August, 1885, regarding the visitation of an affliction upon his cousin's family, which has been mentioned before. On the 7th of August, 1887, was born Bashir I, and Ahmad issued a leaflet to announce the birth of his son in accordance with the prophecy made on the 8th of April, 1886.

The Christians were feeling very uneasy at the clear fulfilment of Ahmad's prophecies. Imadud Din, Thakar Das and Abdulla Atham had warned the people against the growing influence of Ahmad (see

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the *Noor Afshan* dated 19th March 1885, 2nd April 1885 and 16th April 1885). The *Surma Chashm Arya* had squashed the Arya Samaj and the Christians feared that their turn was coming next. So in January, February, March and April 1887 they had to publish a series of articles against Ahmad, though in 1885 they had not liked to give him too much prominence. Anyhow, the result of these articles was that there was created a spirit of antagonism among the Cristian Community in general.

In May, 1888, Ahmad was staying at Batala (he had gone there on account of the illness of his son Bashir I. for medical treatment) at the house of Nabi Baksh Zaildar, when on the 18th, which was a Friday, a Christian Missionary named Fateh Masih came to him and in a public meeting of over 50 Muslims and Hindus told him that he also claimed, like Ahmad, that his prayers were answered by God and that he also received the Word of God which contained prophecies about the future. He challenged Ahmad to compete with him in this respect and he suggested that both should publish their prophecies in *Noor Afshan*, a Christian paper issued from Ludhiana. The following Monday, the 21st of May 1888, was therefore fixed for this purpose. The time arranged for the meeting was 10 A.M.

A great number of Muslims and Hindus gathered at the appointed time to hear the prophecies of Ahmad and Fateh Masih. But to the astonishment of everyone, Fateh Masih started talking of other things. The Christian Missionary was reminded of the real purpose of the meeting and the public demanded that he should proceed with his prophecies, as already arranged. Munshi Mohammad Bakhsh Mukhtar openly testified to the fact that Fateh Masih had claimed similar powers. He had also informed the Rev. Herbert Udny Weitbrecht Stanton, Ph.D., D. D. (District Missionary, Batala 1884—1896), in writing of his having done so. In answer to this, Fateh Masih declared that he did not really mean to claim that he was the

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recipient of revelation; and that he had merely put a counter-claim in the previous meeting in a meaningless manner because he was sure that Ahmad's claim was also void of truth. Rai Bashambar Das, a leading Hindu of Batala, and Babu Gurdit Singh Mukhtar publicly censured the Christian missionary on the spot for his making such a false claim. He was thus very much disgraced in the eyes of the public, and the meeting dispersed.

Ahmad issued a leaflet (printed at the Shams-ul-Hind Press, Gurdaspur) on the 24th of May, 1888, in which the announced that he would stay at Batala till the end of the Ramazan and that if any European Christian wished to come forward for the purpose, he would welcome him very much. He specially addressed the Rev. H. W. W. Stanton who was at that time in charge of the Christian Mission there. If Rev. Stanton openly declared that Christians did not possess such powers, Ahmad was prepared to make one-sided prophecies. He assured, however, that they would admittedly be of an extraordinary character; and that if he did not do so, he would offer Rs. 200 as damages for having wasted the valuable time of the Christian Missionary. But there was one thing which was essential and it was this—that if Rev. Stanton was satisfied that Ahmad's prophecy was really of a super-natural character, it should be published in the *Noor Afshan* with a definite undertaking on his part to embrace Islam at its fulfilment. The Rev. Mr. Stanton, did not, however, think fit to come forward, but went away to Simla. M. Abdulla Sanauri went to Batala and saw him as a seeker after truth and tried to persuade him to come forward, but without any success.

Fateh Masih proposed another method of test in the *Noor Afshan* dated 7th June, 1888. Four questions should, he said, be written on a paper at a public meeting held for this purpose, and they should be sealed and handed over to a person present there. Ahmad should then be required to tell the

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people the contents. Ahmad issued a leaflet on the 9th of June, 1886 (printed at the Riyaz Hind, Press, Amritsar) in which he announced his acceptance of the proposal, but added that it was of no use to address Fateh Masih, who had already disgraced himself in this connection. Ahmad wanted the Rev. Mr. Stanton to come forward, in which case he undertook to tell the contents within ten weeks, provided, of course, the Christian Missionary gave a public undertaking to the effect that he would become a Muslim if Ahmad succeeded in telling the contents, or that failing that he would pay Rs. 1,000 as damages to Anjuman Himayat Islam, of Lahore. But no one came forward.

The vigorous defence of Islam by Ahmad produced a profound impression upon the Muslim intelligentsia, and he was publicly recognised as a Champion of the Faith. *The Riyaz Hind* of Amritsar published the following in its issue, dated March 1, 1886: "The excellent merits and high spiritual accomplishments of Mirza Sahib are too great for our humble observations in our journal. The cogent reasons and the brilliant arguments that he has brought forth in support of Islam and Truth in so beautiful a manner show beyond doubt that he has excelled the writings of the old and the new Ulema in eloquence and presentation. Those who have read his work the *Braheen-i-Ahmadiyya* will surely agree with us in saying that although the book was published several years ago and a prize of Rs. 10,000 was also promised in printed leaflets for its reply, the opponents of Islam and the Holy Prophet have not had the courage to come forward in the domain of truth and get the prize." The high estimation in which Ahmad was held in those days is also indicated by the following lines published in the news column of *The Riyaz Hind*, dated June 18, 1888:—On the occasion of the Idul Fitr "the pride of Islam Janab Mirza Ghulam Ahmad Sahib, Chief of Qadian, who was staying at Batala, also graced the Eedgah. There was a gathering of about 4,000. As instructed by

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Janab Mirza Ghulam Ahmad Sahib, Maulvi Qudrat Ullah led the Eed prayers." The enemies of Islam had addressed him as a champion of the Faith much earlier. Through the pages of the *Noor Afshan*, dated 30th March 1882, the Christians had chellenged him to prove the necessity of Islam.

Spite of Christians

Fateh Masih's disgraceful behaviour was obviously a reflection upon Christianity and his public defeat left a sting behind. It caused a commotion in the hearts of the Christian Community. Ahmad's vigorous defence of Islam had already turned the attention of Christian missionaries towards him; and in him lurked vast potentialities for effectively stopping the spread of the Christian faith. They were anxiously waiting for an opportunity to expose Ahmad. Fateh Masih's recent disgrace rankled in their hearts, and they determined to take revenge in a spiteful manner. They found an opportunity, and it was this:

Mention has already been made of Ahmad's cousins, who were bitterly opposed to him on account of their utter irreligiousness. They laughed him to scorn. They had no faith in God or Islam. They would often ally themselves with the enemies of Islam, and had no scruples whatever. They disbelieved in everything that Ahmad had to say. In August 1885 they issued a leaflet asking Ahmad to show them a heavenly sign, not that they were honest seekers after truth but only to bring ridicule upon him. They were stricken with an affliction in accordance with Ahmad's prophecy, when the daughter of Mirza Nizam Din died about the middle of February 1888, in the prime of her youth, leaving behind her a little infant. But Ahmad's cousins were so much hardened in heart that this calamity did not produce any effect upon them, and they continued in the same wicked ways. Ahmad was sore grieved in his heart for their sake, and he often prayed for them. Meanwhile it so happened that Mirza Ahmad Beg, to whom was married Omrun Nisa, a sister of Mirza

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Nizam Din and Imam Din, approached Ahmad in connection with a private affair. Mirza Ahmad Beg's sister, Imam Bibi, was married to Mirza Ghulam Husain whose whereabouts had been unknown for 25 years. Mirza Ghulam Husain was a cousin of Ahmad, and his property should in his absence have reverted to Ahmad, but as Ahmad was not keen on such matters, it was assigned to his wife in the Government land revenue records at the time of the new settlement. Mirza Ahmad Beg persuaded his sister to transfer this property to his son Mohammad Beg. But this transfer could not be complete unless Ahmad agreed to it. Therefore Mirza Ahmad Beg was compelled to approach Ahmad in this matter. Ahmad had nearly put his signatures to the deed of gift drawn for the purpose when he thought of seeking Divine guidance—as was his usual practice in important matters. Ahmad informed Mirza Ahmad Beg of his intention, and he agreed to wait. Ahmad resorted to *Istikhara* at the request of Mirza Ahmad Beg. As a result of this, Ahmad received a revelation from God in which He desired that he should ask Mirza Ahmad Beg to give Ahmad his daughter Mohammadi Begum in marriage. If he agreed to the marriage, it should prove a source of manifold blessings for all of them, but if he refused, it would be bad for Mohammadi Begum. Whoever would marry her after that would die in a period of 2 years after the marriage, and her father would also die within 3 years of the date of the marriage. Another revelation that Ahmad received ran as follows:

كذبوا بايتنا و كانوا بها يستهزون فسيكفيكهم الله و
يردها اليك لا تبديل لكلمات الله ان ربك فعال لما
يريد ○ انت معى و انا معك عسى ان يبعثك ربك
مقاما محمودا ○

While communicating this prophecy to Mirza Ahmad Beg, Ahmad had written that as the matter was of a perfectly private nature he should not publish the contents. The real reason of this was that Ahmad did

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not like the news of Mirza Ahmad Beg's own death to be unnecessarily broadcast. Ahmad was reluctant even in informing him of it, but as Mirza Ahmad Beg entreated him very much, he told him the revelation. Mirza Ahmad Beg at once got in touch with his intimate friends and relations, Mirza Nizam Din and Mirza Imam Din,* who were ever ready to find an opportunity of injuring Ahmad's reputation. They showed this letter to Ahmad's enemies, including the Christian missionaries, with the result that this private letter was published in the *Noor Afshan*, dated the 10th of May, 1888, and a great deal of adverse criticism was hurled at Ahmad therein. To meet these scandalous objections, Ahmad issued two leaflets dated the 10th and 15th of July, 1888, respectively, in which he explained the whole situation and also gave further details of the prophecy, which was to the following effect:—

رئيت هـــذه المرة و اثر البكاء على وجها فقلت
ايتها المرة توبى توبى فان البلاء على عقبك والمصيبة
نازلة عليك يموت و يبقى منه كلاب مفسدة ○

This part of the prophecy was revealed a long time before, in January 1886, and it was communicated to Mirza Ahmad Beg, at Hoshiarpur in the presence of of B. Ilahi Bakhsh and Maulvi Burhan-ud-Din of Jhelum.

In these leaflets Ahmad made it clear that he was not himself keen on marrying the girl. As a matter of fact he had already a wife and children. He had made the proposal only in obedience to Divine Commands; and the real object behind it all was to show a heavenly sign to his cousins and relations, who had insistently demanded such a sign. "It is

*The *Riyaz Hind*, dated February 15, 1886, Vol. I, No. 16, publishes the fact that Mirza Imam Din became an Aryas for a short time. "As he could not be bothered with any fetters of religion," it continues, "he could not follow the Aryas, nor was fixed there any monthly allowance for him and he remained in penury as before, so he has devised a new plan." He has become the Head of the sweepers of Qadian.

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purely a matter of a sign," wrote Ahmad, "so that it may serve as a manifestation of Divine Power for those relations who disbelieve in God. If they accept it, it shall be a source of blessing and mercy. It shall save them from impending dangers. But if they reject it, God shall warn them of His Wrath in a dreadful manner."

Suspicions of Ahmad's Co-religionists

On November 4, 1888, Bashir I. died and the enemies of Islam made much extravagant commotion about it. They fabricated all kinds of lies against Ahmad, so much so that even his own co-religionists felt uneasy. The objections raised on this occasion have been dealt with elsewhere; but there is one most fundamental point that needs attention here.

For several years Ahmad had now spent the whole of his energy, time, attention and resources in the service of Islam. He had written books, issued leaflets in thousands, held debates and made speeches to fight the rising tide of anti-Islamic movements. He had arrested the progress of the Arya Samaj and checked the spread of the Christian faith. He had drawn the attention of the world towards him. And there was one thing that had characterised and dominated all his efforts right through : this was his anxiety to demonstrate the excellence and superiority of Islam and to do this through Heavenly Signs as a thing apart and distinct from his polemics. He had broadcast invitations throughout the world by means of leaflets published for this purpose; he had explained the significance and importance of this method; he had promised prizes and undertaken to pay damages. He had reduced the period of one year to only 40 days, but no one came forward to give him a fair trial. As an alternative, he was now making prophecies in the name of God; and he claimed that the Creator of the Universe was in most intimate touch with him, that it was He Who spurred him on in his work and Who was his entire and sole support. He was actuated and filled with the Divine Presence. To him it seemed

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the only effective way of establishing the superiority of a religion, but the more he emphasized this aspect of Islam, the more complicated became the situation. The righteous people, no doubt, gathered round him from all parts of the country, but the effect, on the whole, did not seem to him to be very encouraging. Consequently he reviewed the whole of his policy. The attitude of the Muslims also appeared to him somewhat suspicious. His friends wrote to him sympathetic letters in which they suggested that it would be better if he did not lay so much stress on his prophecies and Heavenly Signs. Some of them went so far as to assert that foretelling the future did not after all conclusively prove that he was from God. It was possible, they intimated, for every man to foretell the future more or less in a conjectural way, irrespective of his faith. They thought Islam did not gain much by this manner of defence. This attitude of his Muslim friends naturally set Ahmad thinking, and he evidently came to the conclusion that the symptom was much more serious than he had thought the case to be. He was living in God and with God, of this he was absolutely certain. His personal experience of Islam was perfectly genuine. Hence there must be something wrong with his co-religionists, and this was actually the case. They had themselves become bankrupt in spiritual matters.

The Command to take Bait

Therefore he issued a momentous tract on the 1st of December, 1888, which was printed at the Riyaz Hind Press, Amritsar. It is known as :

حقانی تقریر بر واقعہ وفات بشیر -

In this tract, having dealt with the passing phases of the agitation, Ahmad struck a deeper note. He was not concerned, he said, as to whether people agreed with him or not. He did not care whether people accepted his claim or rejected it. It did not matter if they praised him or hated him. He was too busy for these things. He had turned away from

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everybody in order to concentrate his attention upon the Living God. He would carry on his work though he knew that some even of his co-religionists treated his way of doing it with contempt. He excused all such people because, he said, they had not his knowledge of God. Let them go their own way, while he went his. It was really a parting of the ways. He had reached a point where he vividly realised that he was not only required to cope with the foreign invasion, but also deal with the rebels and revolutionaries within his own ranks. There was trouble within, where he saw a storm brewing. He faced the situation immediately in a straightforward manner. He told his friends that they should beware of themselves. Love of the world seemed to have paralysed their hearts; and spiritual leprosy had stricken their limbs in so far as they were blind to the clear manifestation of Divine Power shown through his prophecies and Heavenly Signs. He now invited the Muslim divines to come to him and see for themselves the unmistakable proofs of the truth of his claims. He told them plainly that Islam was not a religion of mental gymnastic; it was a living religion and those who really acted up to it actually became the recipients of Divine revelation.

At the end of this tract, Ahmad added another paragraph in which he conveyed to the world a most important message that he had received from on High. It ran as follows:—"I have to convey here another message for mankind in general and Muslims in particular, which is that I have been commanded to take Bait of those who are seekers after truth so that they may know what true faith and righteousness are. They should give up indolence, faithlessness and all manner of iniquity, so that they may find the way that leads to the fountain of Divine Love. Those who feel prepared for this should come to me so that I may befriend them and try to lighten their burden. God will bless them through my attention and prayer, provided they are fully prepared to carry out the Divine instructions. This is a Divine Command and I am hereby, to-day, conveying it to all. The Arabic

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text of the revelation is: اذا عزمت فتوكل على الله واصنع الفلك با عيننا و وحينا - الذين يبايعونك انما يبايعون الله يد الله فوق ايديهم -

i.e. "When thou hast made up thy mind thou must trust in God. Make an ark under Our eyes and under Our Command. Those who will take Bait at your hands will really be giving their hands into the Hand of God."

Ahmad had received this revelation about 10 months previously.

Birth of Fazli Omar

In the beginning of 1884, Ahmad prophesied that God would give him a son, who would be a great man. This was circulated orally among Muslims and Hindus like Malawa Mal and Sharampat of Qadian. A special leaflet was issued on the 20th of February, 1886, in which this prophecy was repeated. This leaflet formed a supplement to *The Riyaz Hind*, Amritsar, dated 1st March, 1886.

The prophecy ran as follows:—"Glad tidings to thee; a righteous and handsome son shall be given to thee. He shall be an intelligent boy. He shall be of thy own seed and of thy own progeny and race. He shall be your guest. His name is Enamuel (Emmaunel?) and also Bashir. He is given the Holy Spirit. He is free from sin. He is the Light of God. Blessed is he who comes from the heavens.

"With him is Fazl, who shall come with his coming. Much greatness, grandeur and wealth shall belong to him. He shall come into the world, and he shall cure many of their diseases through his Messianic power and with the blessings of the Spirit of Truth. He is the Word of God; because the Mercy and Jealousy of God have sent him with the glorious Word. He shall be extremely intelligent and gifted with wonderful understanding. Meek of heart shall he be. He shall be filled with all kinds of knowledge appertaining to

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things external and hidden. He shall make four of three (its meaning is not clear to me). It is a Monday. Blessed is the Monday. A loving Son. Great is his name. He is a manifestation of the First and the Last; an image of Truth and Glory; as if God Himself has come down from Heaven. His advent shall be most blessed, and it shall be a manifestation of the Divine Glory. The Divine Light is coming—the Light Divine! God has anointed him with the scent of His Pleasure. We shall put our own Spirit into him. He shall be under God's protection. He shall grow up with amazing speed. Prisoners and slaves shall be released through him. His fame shall spread into the corners of the earth. Nations shall be blessed through him."

Some of the opponents of Ahmad—Hafiz Sultani Kashmiri and Sabir Ali of Qadian—suggested that the birth of a son had already taken place, but that it was being kept secret and that the prophecy was therefore a fraud. To refute this lie, Ahmad issued a leaflet on the 22nd of March 1886, in which he announced that his wife was at that time staying with her parents at Sadar Bazar Ambala and that he would pay the fare of anyone who wanted to go there to make enquiries into the matter.

In the same leaflet, Ahmad definitely fixed a period of 9 years during which the promised son would be born. He said: "Such a son shall be born ***within*** a period of nine years according to the Divine Promise." Munshi Indarman Muradabadi and others objected to the fixing of this period by saying that it was too long, and that even in the ordinary course a son could be born to a married couple within this long period. Ahmad issued another leaflet on the 8th of April 1886 in which he dealt with this objection. He pointed out that it was not an ordinary son that was promised to him. The prophecy spoke of an illustrious son, and no period of time could be too long for him.

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Ahmad turned to God for further inspiration, whereupon He revealed to him that a son would be born to him in the near future—the next birth or the one immediately after the next. Ahmad made it clear in the leaflet (dated 8th April, 1886) that he was not sure whether this son would be the one previously promised for whom a period of nine years had been fixed. At any rate this prophecy spoke of a son being born within the near future, and it was made to show that the fixing of a period of nine years was not based on any chance work. God was Almighty and He could give Ahmad a son in a much shorter period, and make his birth a sign to silence his opponents in regard to the question of time also.

A few advance copies of this leaflet were sent to the following:—M. Indarman, Pt. Lekhram, Pt. Shiv Narain, M. Jewandas, L. Ram Lackhman, Rev. Imadud Din, L. Murli Dhar, Rev. Thakar Das and M. Abdulla Atham. These people were the leaders of opposition throughout the country.

On the 15th of April 1886, a daugther (Ismat) was born to Ahmad. A storm of ridicule and abuse was raised by the sworn enemies of Islam, who were bent, at any cost, upon throwing mud at the Champion of Islam. The Christian paper *Noor Afshan* (dated 3rd June, 1886), Pt. Lekh Ram of the Arya Samaj, Nabi Bakhsh, a Muslim of Lahore, and others declared that the prophecy was falsified by the birth of the daughter. Mir Abbas Ali of Ludhiana, however, issued a leaflet on the 8th of June (printed at Shula Noor Press, Batala) in which he drew the attention of the people to the manifest distortion of facts on the part of the opponents of Ahmad, who, a few days later, also issued a leaflet (printed at the Riyaz Hind Press, Amritsar) in which he explained the situation and pointed out that there was nothing in the prophecy to confine the birth of a son to that particular occasion. The time appointed for the birth was by no means at an end and therefore there was no reason for them to feel exultant over the matter. Soon after this, however, in accordance with

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the prophecy made on the 8th of April 1886, a son was born on the 7th of August 1887 (16 Zeeqada 1304 A.H.) in the early hours of the morning. The boy was named Bashir Ahmad and generally referred to as Bashir I. His birth was made public the same day by means of a leaflet. The fact that a daughter had previously been born served to dispel the doubts of those who had written that during the period of pregnancy it could somehow be ascertained whether the child would be male or female. In this manner, it was proved beyond the shadow of a doubt that the prophecy was not a biological calculation or a conjecture, but that it was a revelation from on High.

At the birth of Bashir I. Ahmad received hundreds of letters asking him if the son was the promised one who would be illustrious. Ahmad replied by saying that he had received no clear indication of that, and therefore could not definitely say that it was the same son. Considering the Divine Praise bestowed on the boy regarding his goodness and perfect righteousness,* Ahmad was inclined to think that it might be the same boy. But as there was no clear revelation on the point, he did not definitely commit himself to anything of the kind. For the same reason, he did not make any announcement in public.

Yet when Bashir I. died on the 4th of November 1888, at the age of 16 months, the enemies of Islam tried to raise a commotion in order to throw discredit upon Ahmad by saying that the boy who died was the one who should have lived to become the Promised Reformer. Ahmad waited for a while in the hope that his enemies would cool down; but when he saw that they were deceiving the public, he issued a detailed reply in the form of a leaflet dated 1st of December, 1888. This is known as *Sabz Ishtihar* (the green leaflet) because it was printed on a green paper at the Riyaz Hind Press, Amritsar.

*The boy was also called Mobashhar Noorulla, Saib, Chirag Din Barani Rahmat, Yadullah bi Jalal wa Jamal.

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In this leaflet, Ahmad pointed out that he had never declared that Bashir I. was the son for whom the period of nine years was fixed. Bashir I. was born in fulfilment of a separate prophecy contained in the leaflet which was published on the 8th April, 1886. There was certainly no revelation which declared that Bashir I. was the Promised Reformer. Even if Ahmad had looked upon him as such, it could detract nothing from the value of the prophecy. His own conjecture could not be faultless. A prophet's own interpretation may sometimes be wrong. It has been always the case with the prophets of God. But the Word of God cannot err. In this case, however, Ahmad had never put any definite interpretation on the prophecy, so there could be no mistake about it. As a matter of fact, the death of Bashir I. was also in fulfilment of a portion of the original prophecy made on the 20th of February, 1886, which ran as follows:—"I shall multiply thee exceedingly and shall bless thy children. But some of them will die in their infancy." Bashir I. died in infancy and thus this prophecy was fulfilled. So Ahmad emphasised the importance of his mission, and explained that the object of his prophecies was to demonstrate that Islam was a living religion. Honest seekers after truth were satisfied, but those who were bent on finding fault were not guided in the right path. Such perverted natures always grovel in darkness and doubt.

Ahmad reiterated in this green leaflet that the Promised Reformer called Bashir II. would surely be born within the period fixed for his birth and said that his name would be Mahmud; and on the basis of his revelations, he also called him Fazl and Fazli Omar.

On the 12th of January, 1889 (9 Jamadi I., 1306 A.H.) a son was born who was given the name of Mahmud, and his birth was made known the same day by means of a leaflet. It was also written therein that he had not yet been informed as to whether this boy was the one who was to be the Promised Reformer. Later on, however, Ahmad definitely declared in his

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books, *Siraj-i-Moneer*, *Tiryaqul Quloob*, *Nozool-ul Masih*, that he was the same son.

He was born on a Monday in fulfilment of the prophecy of his birth. In the leaflet issued on the 22nd of March, 1886, it was foretold that he would be born within a period of nine years ; and in accordance with it he was born within this period *i.e.*, on January 12, 1889. His name was also foretold.

Subsequent events show that he is beyond the shadow of a doubt the promised illustrious Son. Much greatness, grandeur and wealth belong to him. He is curing many of their diseases through his messianic power. He visited Palestine and Damascus in 1924 and the people spoke to him there as their ancestors had addressed Jesus. The Spirit of Truth and Holiness is with him. He is extremely intelligent and gifted with wonderful understanding. He is under God's protection and his enemies are afraid of him. He has grown up with amazing speed. He is the Divine Light that illuminates the hearts of seekers after truth. He dispells all darkness of doubt with his glorious word. He is a blessing himself and is a source of blessings for the whole world.

His fame has spread into the corners of the world. He is known from Lahore to London, from Kobe to Cairo, and from Chicago to Hongkong. Thousands owe him allegience in West Africa. His disciples have been subjected to persecution and martyrdom in Moscow and Kabul. The streets of Mecca, Damascus and Baghdad are not unknown to his followers. His representatives are working in Rome, Mauritius, Singapore, Batavia-Centrum, Haifa, Nairobi and Buenos-Aires. The newspapers of Budapest, Melbourne, New York and Warsaw have published long accounts of the Movement led by him. His speech is broad-cast from Bombay ; and students of religion come in large numbers to sit at his feet from the Dutch East Indies and other distant part of the world.

At the early age of 25 he was elected as Head of the Ahmadiyya Movement and the ability and devotion displayed by him in his youth have been of such a high

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order that under his leadership the Movement has made a progress so astounding that it could scarcely have been imagined. It has now become a World Movement. Since he became its Head great and stupendous changes have taken place in every part of the world and in every phase of human life. The world has been, as it were, in a melting pot. The Movement has spread to all parts of the world in spite of bitter opposition at home and abroad. He is a nation-builder and his nation is the whole of mankind. He has organised the Community in a wonderful manner by establishing various departments at its Headquarters. They extend to Finance, Education, Home and Foreign Affairs, Interpretation of the Islamic Law, Missionary Propaganda and Publications. He is an excellent orator and a great author. He has written more than a score of books on some of the vital problems of the day. He can speak for six or seven hours continuously while thousands of eager listeners sit round him with rapt attention. He can sway the masses with his zeal, sincerity and devotion. He impresses the learned with his knowledge and erudition. He is a born leader of men and possesses personality, charm and magnetism. He is affectionate, loving and loyal, yet he is no respector of persons and believes in the rule of law. He is a fast friend and a formidable foe. He is magnanimous, generous and meek of heart; but he is by no means weak, sentimental or squeamish. He is a first-class statesman, a sympathetic ruler and a sagacious administrator. He is firm like a rock and his iron resolve and determination can move mountains. He says what he means and means what he says. He is one of the best geniuses that the world has ever seen, yet he works hard and endeavours ceaselessly to emancipate and ameliorate mankind intellectually and spiritually. By his prayers he works wonders day and night; and those who come in closer touch with him become thoroughly convinced of his moral greatness and spiritual grandeur. In fact, the nearer one gets to him, the more deeply and devotedly one respects, loves and admires him.

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REVELATIONS OF THE PROMISED MESSIAH REGARDING CERTAIN NATIONS, KINGS AND COUNTRIES.

Prophets of God appear to establish the Kingdom of God on earth. Every thing undergoes a thorough change and the world becomes newly constituted with news ideas, life and vigour. The dead are given life and the corpses rise from the graves. Evil passes away. Truth, justice, piety and goodness are established. A new era is ushered in. Below we give the revelations of the Promised Messiah (peace and blessings of God be on him) bearing on the emergence of a new order.

The Future of Ahmadiyyat.

(1) In *Tazkerah*, which is the collection in book form of the Revelations, *Kushuf* (visions) and dreams of the Promised Messiah (peace be on him), we find a very long dream quoted from *Aynai-Kamalati Islam*, a work of the Promised Messiah published in the year 1892. In this dream there is a revelation, which runs thus :—

ہم ایک نیا نظام اور نیا آسمان اور نئی زمین چاہتے ہیں۔

i.e., " We desire a new order, a new heaven and a new earth."

Then the Promised Messiah (peace be on him) saw that this was actually brought into existence. Next he received the revelation :

اردت ان استخلف فخلقت آدم۔انا خلقنا الانسان في احسن تقويم○

" I wanted a vicegerent, so I created Adam (*i.e.* the Promised Messiah). We have created man in the best shape with the best purpose." (P. 196.)

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This is a most comprehensive revelation of the Promised Messiah on the subject. In another place he says:

"In an inspired dream I created a new earth and heaven and then I said, 'Let me now create men.' At this ignorant Maulvis exclaimed: See! this man now claims to be 'God'.' But the fact is that this *Kashf* meant that God would bring about such a reformation at my hands as if heaven and earth had been created anew, and that the ideal man will emerge from the new order." (P. 197 foot-note).

(2) In another inspired dream the Promised Messiah (peace be on him) uttered the revealed words:

آسمانی بادشاهت

i.e., "The Heavenly Kingdom."

The Promised Messiah explained that by the heavenly kingdom were meant the blessed followers of my Movement (*Silsila*) whom God would cause to spread over whole globe (P. 622).

(3) As early as 1868 or 1869 the Promised Messiah (peace be on him) received a revelation which perhaps is one of the earliest revelations, if it is not the earliest of all. It says that Kings and Emperors will seek the blessings of the Promised Messiah (peace be on him). It runs as follows:—

تیرا خدا تیرے اس فعل سے راضی ہوا۔ اور وہ تجھے
بہت برکت دیگا۔ یہاں تک کہ بادشاہ تیرے کپڑوں سے
برکت ڈھونڈینگے۔

"Thy God is pleased with this action of thine and He will abundantly bless thee, so much so that Kings will seek blessings from thy garments."

"Then those Kings were shown to me in a *Kashf*. They were on horse-back," says the Promised Messiah (peace be on him). He further adds:

"These Kings, athrist for the blessings of heaven, will enter into my fold by taking *bait*. Their entrance into

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my fold means, in other words, that their countries will become the properties of this fold. Then these Kings and Emperors were shown to me by means of a *Kashf*. They were riding on horse-back. They were not less than six or seven." (pp. 8, 9.)

The revelation quoted above was revealed several times in slightly varying forms, the general purport remaining the same. We give some of them below:

(*a*) It is graphically depicted in '*Tajalliati Ilahiah*,' a small work of the Promised Messiah (peace be on him) from where it is taken in *Tazkerah*. Says the Promised Messiah (peace be on him):

"Jesus, son of Mary has this glory that forty crores of men worship him and Kings bend before him. Hence, though I have prayed that I may not be made a cause for *Shirk* (setting up equals with God) like Jesus, and I firmly believe that God will so ordain as I have prayed, still He has again and again *informed* me that He will grant me much grandeur, He will pour my love into the hearts of people, He will spread my Movement over the whole earth, He will give my followers supremacy over all other people, and my followers will so outstrip others in learning and divine knowledge that by means of cogent reasoning, with the light of truth and divine signs at their back, they would reduce their opponents to silence. All nations will drink from this fountain. This movement will mightily grow, and blossom, so much so that it will spread all over the earth. Many obstacles will arise and trials come. But God will remove them all from the way and fulfil His Promise. God has told me:

میں تجھے برکت پر برکت دونگا۔ یہاں تک کہ
بادشاہ تیرے کپڑوں سے برکت ڈھونڈینگے۔

"I shall grant thee blessings after blessings, until Kings will seek blessings from thy garments."

"In a *Kashf* those Kings were shown. They were on horse-back. I have been told that they are the Kings who will follow my teachings in complete obedience and God will bless them.

"Therefore, hark all ye! Hear and remember these words, and preserve them. They are the words of God,

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and one day these things shall come to pass." (P. 546).

These revelations are of March 15, 1906.

(*b*) Another form in which this revelation came is this :

بخرام کہ وقت تو نزدیک رسید و پائے محمدیان بر منار بلند تر محکم افتاد ۔ خدا تیرے سب کام درست کردیگا ۔ اور تیری ساری مرادیں تجھے دیگا ۔ میں اپنی چمکار دکھلاؤنگا ۔ اپنی قدرت نمائی سے تجھ کو اُٹھاؤنگا اور تیری برکتیں پھیلاؤنگا ۔ یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈینگے ۔ دنیا میں ایک نذیر آیا پر دنیا نے اُس کو قبول نہ کیا ۔ لیکن خدا اُسے قبول کریگا ۔ اور بڑے زور آور حملوں سے اُس کی سچائی ظاہر کریگا ۔

"Rejoice! thy time has come; the Muslims shall firmly take their stand on a high tower. God will set right all thy affairs and grant thee all thy wishes. I shall show my light. I shall elevate thee through a manifestation of my power and spread thy blessings *until rulers shall seek blessings from thy clothes.* A, warner has come unto the world, and the world has not accepted him, but God will accept him and establish his truth with mighty attacks."

This was revealed in September 1896. (P. 271.)

(*c*) Another reading of this revelation is :—

میں تجھے برکت دونگا اور بہت برکت دونگا ۔ یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈینگے ۔

"I shall bless thee, and bless thee abundantly, so that Kings shall seek blessings from thy clothes."

This revelation is of October 1897. (P. 304.)

(*d*) Still another reading of this revelation is as follows :—

میں تجھے بہت برکت دونگا ۔ یہاں تک کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈینگے ۔ تیرے لئے میرا نام چمکا ۔ پچاس یا ساٹھ نشان اور دکھاؤنگا ۔ خدا کے مقبولوں

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میں قبولیت کے نمونے اور علامتیں ہوتی ہیں - اور وہ سلامتی کے شہزادے کہلاتے ہیں - فرشتوں کی کھینچی ہوئی تلوار تیرے آگے ہے - پر تو نے وقت کو پہچانا نہ جانا - برہمن اوتار سے مقابلہ اچھا نہیں -

"I Ishall bless thee with innumerable blessings so that Kings shall seek blessings from thy clothes. My name has shone forth for thee. I shall show fifty or sixty other signs. The accepted servants of Allah are characterised by the marks of acceptance, and they are called the princes of peace. (Beware thou enemy of God). The drawn sword of heaven confronts you, but thou recogniseth not the time, nor know it. It is not good to oppose the *Brahmin Autar*."

These revelations are followed by the following prayers which are very significant. In other words the Promised Messiah (peace be on him) and his followers were to realise their destiny through these prayers :

رب فرق بین صادق و کاذب - انت تری کل مصلح و صادق ○ رب کل شیء خادمك رب فاحفظنی و انصرنی و ارحمنی ○ خدا قاتل تو باد و مرا از شر تو محفوظ دارد ○

"O Lord, show the difference between the truthful and the impostor. Thou seest the reformers and the truthful. Our Lord, every thing yieldeth obedience to thee, O Lord protect me. Help me and show mercy unto me. God shall kill thee (oh, enemy) and preserve me from thy evil mechinations."

This is a revelations of July 1906.

The Ahmadiyya Movement shall spread by means of the restoration of peace and order in all human affairs through the laws and principles of Islam, and it will conquer anarchism everywhere. This fact is specially brought out by a revelation of the Promised Messiah (peace and blessings of God be upon him.) God says :

بادشاہ وقت پر جو تیر چلاوے - اسی تیر سے وہ آپ مارا جاوے -

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"He who shoots an arrow at the Ruler of the day is himself shot by that arrow" (p. 487).

The Ahmadiyya Movement will not merge into the political movements characteristic of the day but Political Movements will be chastened by and merge into Ahmadiyyat. The Ahmadees will remain loyal to law and order and will always co-operate with duly constituted authority. Governments shall accept Islam through the Ahmadiyya Movement. We give below further revelations of the Promised Messiah (peace and blessings of God be on him) relating to this point. In August 1904 God revealed to the Promised Messiah (peace be on him) the following:

يا جبال اسجدى معه و الطير

"Oh mountains and oh birds! Fall prostrate in worship with him." (pp. 480).

جبال (rocks and mountains) in the language of revelation, mean states and governments. This is amply brought out by earlier revelations, *e.g.*, the Holy Quran.

This revelation has other Arabic readings and was revealed several times. We give here only one more of this nature in Urdu. It runs as follows:—

پہاڑ گرا اور زلزلہ آیا

"The mountain fell and a quake came." (pp. 513).

This is a Revelation of the 23rd August 1905 (p. 513).

The name Promised Messiah is suggestive of the fact that temporal power will ultimately be vested in him. Says the Promised Messiah (peace and blessings of God be upon him):

"In places where the vouchsafing of the knowledge of divinity and ultimate truths is spoken of in the *Brahin-i-Ahmadiyya*, I am called by the name of **Ahmad** *e.g.*, God says:

يا احمد فاضت الرحمة على شفتيك

'Oh Ahmad! I have blessed thy lips!' But where I am addressed by the name of Jesus, there worldly

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blessings are spoken of *e.g.*, in my *Ilham* (revelation) in the *Brahin-i-Ahmadiyya* God said,

يا عيسي انى متوفيك و رافعك الى و مطهرك
من الذين كفروا الى يوم القيامة ○

(Oh Jesus! I shall cause thee natural death, shall elevate thee towards me and shall clear thee from the charges of thy opponents, and place thy followers for ever above those who deny thee. Similarly He says,

میں تجھے برکت دونگا یہاں تک کہ بادشاہ تیرے
کپڑوں سے برکت ڈھونڈینگے ۔

'I shall bless thee, so that Kings shall seek blessings from thy clothes.' This secret is revealed to me by divine inspiration. It was Monday, 13 Safar, 1316 A. H., correspondingly July 4, 1898 A. D., when this revelation was received" (pp. 308-309).

On the 2nd July 1905, the Promised Messiah (peace be on him) saw a dream, bearing on the subject. He says:

"I saw a big river. Something came out of it, which seemed to emit flames. It came towards me as if the river presented to me something from her bosom. I took hold of it and saw that it was a cap. I wore it on my head. Then the river presented to me another thing, which was like a *Toga*. I wore that also."

"By river," says the Promised Messiah (peace be on him) "is meant some big King or Emperor, or some other powerful man like an emperor or a king, or some big learned man of sterling qualities; and by the presents being given is meant that such men will enter into my fold with complete obedience, or it means their faith in me or their service with money, or their turning towards me for some end. And Allah knows best." (pp. 511-512.)

Early in 1893, the Promised Messiah (peace be upon him) received the revelation:

"I love you, I shall give you a large party of Islam."

In other words, the temporal power of Islam will be converted to Ahmadiyyat. (pp. 109.)

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On March 11, 1906 the Promised Messiah (peace be upon him) received the following revelation :—

چو دور خسروی آغاز کردند
مسلماں را مسلماں باز کردند

"With the beginning of the era of the Chosro (*i.e.*, the Promised Messiah who is of Persian origin) Musalmans will be reconverted and made into frue Muslims."

This revelation shows that with the reconversion of the Muslims at the hands of the Promised Messiah (peace be on him) a new era would be ushered in on the political side of Islam as well which would remind one of the empires of the mighty Persian Emperors. (pp. 543.)

In May 1897, the Promised Messiah (peace be on him) received the following revelation :—

خدا نے یہی ارادہ کیا ھے کہ جو مسلمانوں میں سے
مجھ سے علیحدہ رھیگا وہ کاٹا جائیگا - بادشاہ ھو یا غریب -

"God has willed that any one from among the Muslims who will remain separate from me, shall be cut asunder whether he be a King or a poor man" (p. 379).

On August 23, 1905 the Promised Messiah (boundless blessings be upon him) saw in a dream that he was standing at a place, with a curtain in front. From behind the curtain a voice came :

تو جانتا ھے میں کون ھوں - میں خدا ھوں - جس
کو چاھتا ھوں عزت دیتا ھوں - جس کو چاھتا ھوں ذلت
دیتا ھوں -

"Do you know who am I! I am God Almighty. Whomsoever I like I grant honour and whomsoever I like I humiliate."

It may be noticed that this revelation verifies the truth of the following Quranic Revelation :

وما کان لبشر ان یکلمہ اللہ الا وحیا او من وراء حجاب
او یرسل رسولا فیوحی باذنہ ما یشاء انہ علی حکیم ○

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i.e., "It is not for man that God should speak to him but by means of Revelation or from behind a *curtain* or through a Messenger—He sends down revelations with His commandments as it pleases Him; He is Great and most Wise" (p. 575).

On March 8, 1906 the Promised Messiah (boundless blessings of Allah be upon him) received :

رب ارنی زلزلۃ الساعۃ
یریکم اللہ زلزلۃ الساعۃ

"Oh God, show me the upheaval of resurrection. God, shows you the upheaval of resurrection."

By زلزلۃ الساعۃ is meant the change which is wrought by the advent of an epoch-making Divine Messenger, who brings about a new order of things either by establishing a new dispensation or by restoring the old law. The messengership of the Promised Messiah is of the second kind. He is the Adam of this era, being the fullest prototype of the Holy Prophet Muhammad (Allah's choicest blessing be upon him). (Pp. 549.)

This revelation is repeated over again and it has several readings in different places. But we limit ourselves to this quotation only.

God has promised

أُريحك ولا اجيحك و اخرج منك قوما۔

"I shall make all comforts for thee, I shall never allow thee to be lost, and I shall generate *a nation* from thee."

The Promised Messiah (peace be on him) says that he understood this revelation by divine inspiration as follows :—

جیساکہ میں نے ابراھیم کو قوم بنایا۔

"In the same way as I turned Abraham into a nation." (p. 559).

This is a revelation of the 27th May 1906.

On June 11, 1906 God spoke : —

مقبولوں میں قبولیت کے نمونے اور علامتیں ھوتی ھیں۔ اور انکی تعظیم ملوک اور ذوی الجبروت کرتے

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ھیں - اور ان پر کوئی غالب نہیں ھو سکتا - اور سلامتی کے شہزادے کہلاتے ھیں -

"The chosen and accepted servants of God bear the signs of their acceptance. Kings and mighty people tender respect to them, and no one can gain supremacy over them. They are called the Princes of peace. (p. 567).

On January 3,1907, the Promised Messiah (boundless blessings of Allah be on him) received the following revelations :—

(۱) ساکرمك اکراما عجبا - و کان اللہ علی کل شیء مقتدرا -

"Very soon I shall elevate thee with marvellous esteem and honour. Allah is powerful over every thing that He willeth." (P. 639.)

This revelation was followed by a dream that very day, which is narrated as follows in the words of the Promised Messiah (boundless blessings be upon him) :—

"I saw Shareef Ahmad (youngest surviving son of the Promised Messiah) that he wore a turban on his head and two men were standing by him. Pointing to him one of them said:

وہ بادشاہ آیا

"There comes the king. The other said that first he was to become Qazi. 'Qazi' also means Hakam, a Judge, who helps the truth and removes the untruth." (Pp. 639).

II

After having discussed the subject from a general point of view, we now take particular instances found in the revelations of the Promised Messiah (blessings of Allah be upon him).

There are two revelations about the Tsar of Russia. One of them points to the deposition and destruction of the Russian Imperial line, and the other points to the fact that Ahmadiyyat shall prevail in Russia one day :—

اک نشان ھے آنیوالا آج سے کچھ دن کے بعد
جس سے گردش کھائینگے دیہات و شہر و مرغزار

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آئیگا قہر خدا سے خلق پر اک انقلاب
اک برہنہ سے نہ یہ ہوگا کہ تا باندھے ازار
یک بیک اک زلزلہ سخت جنبش کھائینگے
کیا بشر اور کیا شجر اور کیا حجر اور کیا بحار
اک جھپک میں یہ زمین ہو جائیگی زیر و زبر
ناکیاں خون کی چلینگی جیسے آب رودبار
رات جو رکھتے تھیں پوشاکیں برنگ یاسمن
صبح کردیگی انہیں مثل درختان چنار
ہوش اُڑ جائینگے انسان کے پرندوں کے حواس
بھولینگے نغموں کو اپنے سب کبوتر اور ہزار
ہر مسافر پر وہ ساعت سخت ہے اور وہ گھڑی
راہ کو بھولینگے ہوکر مست و بیخود راہوار
خون سے مردوں کے کوہستان کے آب روان
سرخ ہو جائینگے جیسے ہو شراب انجبار
مضمحل ہوجائینگے اس خوف سے سب جن وانس
زار بھی ہوگا تو ہوگا اس گھڑی با حال زار
اک نمونہ قہر خدا کا ہوگا وہ ربانی نشان
آسمان حملے کریگا کھینچ کر اپنی کٹار
ہاں نہ کر جلدی سے انکار اے سفیہ ناشناس
اس پہ ہے میری سچائی کا سب دار و مدار
وحیٔ حق کی بات ہے ہوکر رہیگی بے خطا
کچھ دنوں کر صبر ہوکر متقی اور بردبار

"A little time, and the world shall witness a sign which would shake towns and villages and meadows to the very foundations.

"The wrath of God shall bring about a great change on earth; the naked in terror shall not have time to tie the naval band.

"An earthquake shall suddenly bring a terrible shaking over men and trees and stones and the wide open seas. (In

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a footnote on this prophecy Ahmad says that though in the word of God the coming calamity has been spoken of as an earthquake, yet this may represent not real earthquake, but a great calamity resembling an earthquake).

"The earth shall be turned upside down in the twinlking of an eye : and streams of blood shall flow like water in its channels.

"Those who wore at night garments of silver white shall find themselves in the morning dyed red in blood like the crimson leaves of *chinar*.

"Men shall lose their wits, and birds through terror shall lose their instincts, and pigeons and nightingales shall forget their warbling.

"The time and the hour shall be very hard on the way-farer, who will stumble and flounder in utter helplessness and despair.

"With the blood of the dead, mountain streams shall turn scarlet like red wine.

"Men, both high and low, shall be faint with fear ; and *even the Tsar of Russia shall be in a miserable condition at that moment.*

"That heavenly sign will be a specimen of the wrath of God ; heaven shall direct its onslaughts with a nacked dagger.

"But patience ! Do not rush into denial at once : wait awhile and fulfilment shall come, because on it doth rest the truth of my claim.

"Its source is Revelation from on High, *and it shall certainly come to pass.*"

This prophecy was made on the 15th of April 1905 and the world has witnessesd how it has been fulfilled word for word. When the time comes the world shall also see how the other prophecy is fulfilled. We give it below :

"I saw that the sceptor of the Russian Tsar was given into my hands. It was very long and beautiful. When I looked at it minutely, I found that it was a gun, though it did not look like one. It had secret barrels ; outwardly it was a sceptor but in fact it was a gun.

"Then I saw that the arrows and the bow of King Khwarezam, who ruled during the lifetime of Avicenna, are

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in my hands. Avicenna is also standing near. I saw that I shot a tiger with that bow and arrow."

This dream occurred with a variation also, which is as follows:—

"I saw the sceptor of the Russian Tsar in my hand. It was amazingly black like the varnished articles of *English* make. This part was made of iron. The sceptor had one or two barrels also like a gun. But it was made in such a way that the barrels were hidden in the sceptor, and I could put it to either use as I liked.

"During the age of Avicenna there was a King of the name of Khwarezam Shah, who was famous for his justice. I saw that his arrow and bow were in my hand and that the king and Avicenna were standing by me. I saw that I killed a tiger with that arrow. (Pp. 429-430.)

Japan

By the June of 1904, the Promised Messiah (boundless blessings of Allah be on him) received a revelation, which is as follows:—

ایک مشرقی طاقت اور کوریا کی نازک حالت۔

"An Eastern Power, and Korea in a critical position." (p. 478.)

This revelation was received by the Promised Messiah (peace be on him) during the Russo-Japanese War, when Japan had not as yet shown any great merit. But the revelation, recognised Japan as a 'power' and subsequent events have borne writness to the truth of this prediction. This revelation was first published in the *Al-Hakam*, a weekly journal of Qadian, in 1905 with an editorial note on this revelation. We give its translation here :

"An Eastern Power, and Korea in a critical position," is a revelation, which is known to a large portion of our community, specially those who live in Qadian are fully aware of it. I forgot to publish it in the paper earlier. What I mean by its publication in the journal now is to draw attention to the fact that this revelation appears to signify that there is some affinity between this Eastern Power and the Ahmadiyya Movement. God, however, knows best. (*Al-Hakam*, Vol. 9, No. 24, p. 10.)

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What part Japan will play in the history of Ahmadiyyat still remains unknown. But the day may not be so far when events would explain themselves. Japan, meanwhile is a recognised power now, and Korea forms part of Japanese Empire, of which the importance in the East cannot be over-rated. But in the sight of the Lord a power is a power only if it accepts the divine truths, for "a warner has come, but the world has not accepted him; God, however, shall accept him and establish his truth with mightly attacks." Hence, the intuitive inference drawn by the Editor of the *Al-Hakam*, who is an early companion of the Promised Messiah, is of great importance, and these remarks were published with the publication of the revelation itself during the lifetime of the Promised Messiah. Let us therefore wait and see.

(*To be continued*)

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REVIEWS

Comparative Religion, *by E. O. James, Methuen, London, 9s. net.*

"As the occupant of a chair devoted to the study of the History of Religion," the author "long felt the need of a text-book written according to the methods of modern scientific inquiry covering the whole ground as an *introduction* to more detailed and specialized treatise." Thus the aim he set himself to achieve was, in itself, by no means easy, but he made it more difficult by a very important condition he imposed on himself:

> "Such a work to fulfil its purpose should be elective; a statement of ideas which have become or are becoming the common property of all serious students of the subject. However difficult this may be to achieve when much of the data available does not admit of precise determination, a text-book should not represent the findings of any particular school of thought, so that the student and general reader are left free to come to their own conclusions where expert opinion is divided. I have endeavoured, therefore, to set forth the evidence from as detached a stand-point as possible, though, of course, a man who is himself engaged in independent investigations must in some measure be influenced by the direction taken by his own researches."

Perusal of the book, however, makes it abundantly clear that Prof. James has admirably succeeded in the task he had set himself. The "Introduction"—a matter of 22 compact pages—contains a brief but clear statement of the History of the Study of Comparative Religion. In the succeeding chapters the book plunges into the questions connected with Religious Origins and the subsequent evolutionary development and lapses, from which difficult dive the author emerges with a definite conclusion that "apart from the relative merits of any specific system, the history of religion throughout the ages makes it abundantly clear that in every phase of society religion exercises a cultural function by supplying the spiritual force indispensable for the cohesion of the social fabrics."

With its many good points, the book has one important drawback, however, though in justice to the author it has to be remembered that it is a drawback common to most books by European writers which purport to deal with Islam. Estimate of the Sufi point of view as expounded by Al-Ghazali or the Great Jalal-ud-Din Room shows better grasp than of the contents of the Quran on which their point of

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view is based. The Quranic conception of God, of hell and heaven, of the basis of morality and the ultimate Islamic ideal as presented in this book will not fail to strike its Muslim readers as entirely wide of the mark.

The Truth about the Split, *by Hazrat Amirul Mominin Mirza Bashir-ud-Din Mahmud Ahmad, Tahrik-i-Jadid, Qadian, India Re. 1-8-0.*

Subsequently to the death of Hakim Maulvi Nur-ud-Din, the first successor of the Promised Messiah, the Ahmadiyya Movement split into two branches, one branch moving off to Lahore and making its headquarters there, while the other stuck firmly to Qadian, the original centre of the Movement—a circumstance which may well be taken to be symbolic of the point of view held by the two branches concerning the nature of the Mission of the Founder and its value to mankind. In the hope of securing popularity and financial backing in circles where the Ahmadiyya Message gave rise to bitter and sustained opposition, the Lahore section has deliberately diluted its mind, which fact has been noted by all impartial observers and often commented upon, whereas the Qadian section has resolutely retained the original outlook.

When the split occurred, the Lahore branch was far better situated than its rival in regard to factors which worldly wisdom deems necessary for success. The position and prestige of the members who led this revolt was second to none in the Movement at that time, and the position the Lahore party took up was far more likely to be acceptable to the mass of Muslims; but, contrary to what some people might have been led to expect at the outset, the Qadian branch has thrived and continues to thrive while, in numbers and influence, the Lahoris have dwindled down to an insignificant minority, and they are running more and more into a blind alley every day.

In reality the causes of this conflict do not lie in the theological controversy the dust of which hangs thick round this episode: they lie rather in the exaggerated ideas of personal importance held by some members and the personal ambitions that lay buried in their conscious or sub-conscious minds. When these ambitions were baulked they left for Lahore in anger, loudly prophesying that Qadian, deprived of their leadership, would soon be ruined and sink intooblivion.

In *The Truth about the Split* the threat of this clash of personalities is traced back to its earliest origin and the hollowness of the revolt in which it culminated is graphically and convincingly set forth.

This is the second edition of the book originally published in 1924. *A'eena-e-Sadaqat* of which it is the English translation was published in 1918.

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